

NUMBER 10.

to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstance. Do not think it an easy thing that you have undertaken. It is a folly to expect to break off a habit in a day which has been gathering long years.

—*Detroit Free Press.*

Miss Catherine Wolf, of New York, supplied the entire means to fit out and send the Babylonian expedition under the direction of Dr. William Hays Ward.

The greatest man is he who chooses right with the most invincible resolu-

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LONG SERMONS AND SHORT.

The Central Baptist, of St. Louis, is among our best exchanges. The present editor, Rev. W. H. Williams, D.D., formerly pastor at Tuscaloosa, and well known in Alabama, conducts the paper with marked wisdom. In a recent issue he gives us the following pointed paragraph on one of the grave questions of the age:

"It is stated that the pastor of the Pierpont street church, Brooklyn, Dr. Thomas, has made a rule that his sermons shall not exceed thirty-five minutes in length. Of course, he will be looked upon by scores of people as a very wise man, but we do not approve the decision. The length of sermons ought to be controlled by the subject and the circumstances. Some sermons ought to be less than thirty-five minutes and others longer, but we have no sympathy for this modern craze for brevity. The lawyer, politician, judge, lecturer, indeed, every man who appears in public on the stage, takes what time he thinks proper to discuss the subjects which are under consideration; but let the preacher who tells of eternity and heaven and hell, exceed the thirty minutes' regulation, and in the eyes of a great many people he has committed an unpardonable sin."

We heartily endorse what the Central says, and our conviction deepens all the while that no great subject can be discussed, in a masterly way, in a thirty minute sermon. The great sermons of the masters, which have come down to us as specimens of the literature of their time, seldom fall short of an hour. It was the rule of Rev. N. M. Crawford, D.D., in his latter years, to put his watch before him and to stop at the expiration of thirty-five minutes, no matter whether the sermon was finished or not. His physical condition made this rule needful, but the rule no doubt weakened the effect of the sermon. We do not advocate long sermons, but feel that a pastor has done himself harm when he has educated his people to expect that his sermons will not exceed thirty minutes, or that they must come up to that length. We like the Central's rule: "The length of the sermon ought to be controlled by the subject and the circumstances."

IMAGINATION.

The basis of the idea is the Latin *imago*, an image. Vigorous retention of images, the impressions of things made on the mind through the senses, is indispensable to imagination as now commonly understood, the power of combining these images into varied forms. This power of retention and combination both, ought to be taken into the conception which the word imagination describes.

Extraordinary power of conceiving analogies, one of the main elements of genius, is necessary to a perfect imagination. We need vivid impression, varied combination, and multi-form material to combine, coming into the mind only through association of things connected by their analogies. Accordingly all the great men we have known have had their imaginations flooded with the likeness of things, pouring in instances and illustrations like a shower of stars. These they have instantly grouped and classified for ornament, for verification, and for proof of principles. The greatest man we ever knew familiarly, was sure, upon the presentation of any thing novel or strange, to say it was like something, whereas, we, most of us, perhaps, never saw the like.

On our principles Butler, whose great work has always been considered by most persons exceedingly dry, the very antipodes of imagination, must be regarded eminently imaginative as well as argumentative. Who has had more vivid impressions of thought, of abstract things apart from the mind operating upon them? Who combined these imaginative things more effectively? Who conceived the relation of things more clearly? Even a mathematician may retain in his mind the associated abstraction on which he works and the tangible figure that aids his reasoning, as well as the thousand reasonings subordinate to the present problem; must combine trains of reasoning; must take in a vast range of analogies. There is no great vigor of mind, in any direction, without all these powers.

Fancy has usurped the place of imagination in the popular mind, dwelling on unreal connections of things, and factitious analogies. The latter may interest and amuse, the former is the handmaid of truth, the key to the arcana of nature and science.

THE FORTUNES OF AFRICA.

We are not publicist enough to sufficiently inform of the facts to form an opinion as to the original occupancy of Egypt by Great Britain. With our American convictions it is natural that we should doubt of its expediency. From a European standpoint it is possibly defensible.

But this is now all past, and but one course seems to be left to Mr. Gladstone's administration. The massacre at Kartoum must be avenged. The sacrifice of the noble commander of that unfortunate city reaches our deepest feelings. The policy of Mr. Gladstone has seemed to us singularly hesitating and inefficient. We cannot account for it on any other ground than the supposition that he has all along had conscience as to the propriety of the first interference of England in Egyptian affairs. We suppose the ultimatum will be the conquest and permanent occupancy of the Soudan, as an annex to the British dominions—an empire in Africa like that of India.

There is a bright lining to the cloud. The way will be opened for missions in that benighted land. The cotton procured from America, will, at no distant day, probably be replaced by the production of this new domain.

The explorations of Stanley and others opening the Congo to European occupancy, and a sort of international protectorate becoming almost certain, will prepare the way for extensive missionary enterprise in that quarter. We may expect that the Missionary Union of our own denomination, and the other leading denominations, will make this a not less important field than India or China. Indeed there is every reason to expect that every habitable part of the dark continent will soon be visited by commercial and Christian enterprises; that its vast resources of agricultural production will be utilized by European and American skill; that the unimproving races native to the soil, in contact with superiors, will make rapid strides in improvement; that railroads will belt the continent from Morocco to the Cape of Good Hope, fed and refreshed by bubbling wells and artificial oases; and Ethiopia stretch out her hand to God as never before. The climate, it is now understood, is not more trying to white races than that of Southern India; large tracts it is believed are even specially genial, with proper habitations conformed to the demands of the tropical sun. Our brother David thinks the fatality of our earlier missionaries, was mainly due to uncomfortable shelter and ill-suited food.

O yes, we have long been aware that there are those who think it a "porcupine type of orthodoxy," to insist that preachers of the gospel, whether "evangelists" or others, should at all times work under the immutable commission, "Go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded. Wellington said to a discouraged missionary, "Look to your marching orders." And a greater than Wellington, "I have not shunned to declare the whole counsel." We are also aware that it is often accounted unlovely not to compromise in religion as in other things, and that it is easy to overwhelm, in popular esteem, with the argument—See the good accomplished! Great good, very great, we think, has often been accomplished when many things were not precisely what they should be; this fact has a thousand times saved us from despondency; but we have never been able to see that it was an argument for any, the least, voluntary departure from the law of Christ. That is a very serious matter, whosoever or whatsoever it may affect. Let us work after the model—beyond that we have no responsibility—we cannot characterize the presumption of hesitating.

We see a vigorous article in the Central Baptist, endorsed by a well known editor of another paper published in the same city, we believe, controverting the idea so long held by the Baptists that the desecration of an office. We think it impossible to scripturally modify our views on that subject. A definite class of persons, in apostolic times, certainly of a class distinct from elders. For instance, the officials of one of the churches are addressed as the "bishops and deacons." It does not matter that the term *diaconos* merely means a servant of the church—these servants were classed off by themselves to take charge of things it was not expedient for the elders to attend to, and the term in question thus assumed a technical import. That the original appointment of the seven was not a mere temporary arrangement, appears from the fact that something at least very like their functions was discharged by servants of the church in other places. Verbal, philological considerations must not be our sole guide in such cases, but other material facts be taken into the account.

Rev. Dr. T. W. Toney died at his home in Florida week before last. Dr. Toney was well known in Alabama, where he spent many years of his life as a professor in the Judson Institute and as pastor at different times of several Alabama churches. In his early life he was for a time a missionary to China. He was an accomplished scholar and a man of deep piety.

FIELD NOTES.

Bro. Cat. Smith, of Goodwater, has laid us under many obligations for valuable service.

Whenever anything good is to be done Bro. W. G. Robertson, of Carrollton, is always ready to bear his part. He speaks for himself.

Rev. G. D. Stanton, of Canton, Texas, sends money to pay for our paper a year, and says: "I was born and raised in Blount county, Ala., and the name of Alabama is sweet to me yet, although I have been away from the State fifteen years."

Rev. J. A. Glenn, of Ashville, is a power in his section. When he makes up his mind to get a list of subscribers to the ALABAMA BAPTIST he does it. And so does our dear brother P. S. Montgomery, of the same place, as many a good list from him will testify.

Rev. Geo. E. Brewer, of LaFayette, has been doing his best for the ALABAMA BAPTIST for some months. A week or two ago he wrote us that he had about worded up all the workable material in his field. Yet here comes another letter from him with three more names and the money. You did just right, Bro. Brewer, in the course you adopted. It meets our approval.

Rev. T. L. Talbert, Pensacola, Fla., sends us the money and asks us to enter his name as a subscriber to the ALABAMA BAPTIST. He says: "I entered hopefully upon my work as pastor of the First Baptist church of Pensacola. I hope to send you some subscribers soon, and I shall endeavor to keep up your list here. I shall also interest myself in all the work of the Baptists, especially of Alabama." Our brother will pardon us for making this extract from a private letter. We extend to him a cordial welcome to Pensacola, which, as our readers know, is in organic connection with Alabama.

"Oh! our preachers! our preachers! May God help them and their churches to do better!" Thus writes an excellent old brother, a constant and appreciative reader of the ALABAMA BAPTIST, who lives in a section of the State where the preachers, calling themselves Missionary Baptists, expend their strength in opposing missions, Sunday-schools, education, paying preachers for their services, everything in fact that savors of a spirit beyond the narrowness of "Lord, bless me and my wife, my son John and his wife; us four, and no more."—especially in opposing the ALABAMA BAPTIST and its circulation among them, because it is in favor of proclaiming the glad tidings of salvation beyond the narrow confines of its own sanctum. May God have mercy on their poor souls!

Gleanings.

Bro. M. M. Wood, of Tuscaloosa county, is always on the lookout for a subscriber to this paper. He sends four names and says: "I hope to be able to send you more names soon." He will send them if he lives.

Bro. I. P. Cheney, of Seale, promises to put in some good work for the ALABAMA BAPTIST among his people, in addition to what he has already done. He is a man of his word, and we shall look for a good list from him.

A dear sister writes us from Minster, Ala.: "I am glad to be able to send you some names even. I wish I could send a great many more, but there are not many Baptists here now who are not already subscribers to your paper."

"This is small, but I hope it is only a beginning," says our good brother John W. Jones, of Jefferson, in sending the money for two names. May the number of such men as brother Jones and such brethren and sisters as we know several of his relatives to be, be greatly multiplied in Alabama.

"I am taking so many papers, I have been urging myself to believe that I could not take the ALABAMA BAPTIST. I am ashamed to acknowledge it. I hope to be able and ready hereafter to renew at the proper time. Enclosed find three dollars." As we read that we thought of Luke 15: 16-18.

Bro. John C. Foster, of Tuscaloosa county, sends us \$5.00 for the paper. We are rejoiced to note the improvement in his health. He says: "My health is better now than when I wrote you last, for which I feel very thankful. I trust the Lord will be with you, my brother, and give you health and strength of mind and body, by which you may be enabled successfully to perform the laborious task of editing the ALABAMA BAPTIST. He has called you to pass through afflictions in your body and in your family, but cast all your care upon

him; for he careth for you. I am sorry that so many of the Baptists of Alabama are so indifferent in regard to your excellent paper. I trust that its circulation may increase until it will remunerate you for your trouble and anxiety."

A brother who has recently moved into a new field writes us to send the paper to his new home, as he feels in great need of it. "My church," as yet," he says, "have not been awakened to a sense of their duty in regard to missions. I am determined to exert my influence in arousing them. I also hope to be able to send you some subscribers." That brother's coming will be a blessing to the community into which he has moved. We expect to hear from him in more ways than one.

Dr. Nunnally at Eufaula.

Dear Baptist: Our church has secured the services, as pastor, of our dear Bro. G. A. Nunnally, D.D., who on last Sunday night was given a public recognition service. The exercises were participated in by Dr. W. H. Reeves, who in a chaste and beautiful address, full of Christian love, welcomed the new pastor in behalf of the church; following him, Rev. Mr. Lowry, of the Presbyterian church, delivered a most excellent address of welcome in behalf of the churches of other denominations, and also presented the Bible with appropriate remarks; after which Rev. T. H. Stout made a short speech in behalf of the Eufaula Association and the State Convention. Major G. L. Comer, presided over the meeting, but was called away by urgent business, before the close.

The choir sang several beautiful anthems during the services, and the sweet voice of Mrs. Kolb touched every heart. By request of Dr. Reeves, who was called upon to preside, the congregation stood and sang, "Nearer, my God, to Thee."

Dr. Nunnally's response was made in his most felicitous style, and the many good things he uttered will long be remembered with pleasure, and we hope with profit.

In conclusion the congregation rose and joined in singing. "All hail the power of Jesus' name," and a handsome collection was taken up for the poor of our church.

Dr. Nunnally is now fully installed in his work, and enters upon it under most promising auspices. He has already been accorded a warm niche in the hearts of all with whom he has come in contact; but he says that coming to a church which has been favored with the genius of Wharton, and the painstaking faithfulness of Gregory; the silver-tongued Wamboldt and the pious, conscientious and able Chambliss, and again all the while, more or less of the "old shepherd," (Dr. Reeves), with his zeal and watchfulness, his was no easy task. But there was not one in the vast audience, I venture to say, who did not feel that Dr. Nunnally would not be a whit behind any of his predecessors. Our people are a unit, and truly believe our dear pastor will become nearer and dearer to all, as time passes, and that the work of the Lord will surely prosper in his hands.

J. A. B. BESSON.

Appointments.

Eld. W. C. T. Moseley, missionary under the directions of the State Mission Board of the Alabama Baptist State Convention, will fill the following appointments in the Newton Association in March and April:

	Mar. 28, 29, 31 a.m.
Mt. Zion,	30, " "
Rocky Head,	31, " "
Pleasant Ridge,	31, " "
Elam,	" "
Antioch,	" "
Peniel,	" "
Spring Hill,	4, 5, " "
Clopton,	6, " "
New Hope,	7, " "
Enon,	8, " "
Mt. Pisgah,	9, " "
Summer Hill,	10, " "
Union,	10, 7 p.m.
Pleasant Hill,	11, 11 a.m.
Mt. Paran,	12, 7 p.m.
Mt. Paran,	13, 11 a.m.
Darien,	14, " "
Haw Ridge,	14, 7 p.m.
Clintonville,	15, " "

Pastors, ministers, deacons, brethren and sisters are requested to publish these appointments and to attend themselves, using their influence to the best advantage, seeking to become more and more united, and to continually be striving with prayerful hearts to advance the cause and kingdom of our Master farther and farther, so that those that are now in benighted lands, may soon hail the gospel day with delight.

JANUARY ASSOCIATION.

Rev. Jas. G. Thornton, evangelist, makes the following additional appointments:

	3rd Sabbath in March.
Shiloh,	4th " "
Prisrie,	5th " "
Mt. Zion,	1st " "
Unity,	2nd " "
Forest,	3rd " "

Bro. Thornton will spend one week in visiting the families of each church before the Sabbath for preaching. Brethren, we beseech you to give him a welcome that will make him glad and do your souls good.

W. G. ROBERTSON,
Sec'y Ex. Board.

Dr. Henderson's Lecture to the Theologues at Howard College.

The visit of our good brother to Marion was short, but sufficiently long for us to gain his esteem.

We were much delighted when we heard that Dr. Henderson was to deliver the third lecture to the Theological Class; and we regret that the inclement weather prevented a large number from coming out.

His theme was "The Relation between Doctrine and Duty." The manner in which he treated it was such as to make a distinct and lasting impression upon the minds of those who heard it. He seemed to forget everything but his momentous subject. Subdued by the gushes of his tenderness, our tears mingled with his; determined by the power of his reasoning, we were prompt to admit, and to yield to, the force of his argument, and soon found ourselves moving onward with him on the same impetuous and resistless current of feeling and passion.

From such discourses as it has been our privilege to listen to, we can form ourselves with the most approved theological weapons, and trust that we shall not fail to win a single victory for Christ from lack of skill in using them.

We are anxious to prepare to fight a great moral battle, for the benefit, not only of ourselves, but of others. We trust we may prove worthy of the calling for which we are preparing to devote our time. In conclusion, we return thanks to Dr. Henderson for his lecture and hope to see him again soon.

W. J. ELLIOTT.

Howard College, Marion, Feb. 27.

Home Mission Board.

The month of February has been a peculiar one with us. Never in the history of the Board have our receipts been so small. This is occasioned, no doubt, by the unusual hard winter and the number of rainy Sunday days we have had. The collections for our own and other Boards are thus thrown into a shorter space, and unless our pastors are more than usually active some of our interests will suffer. As I have said before we must have fifteen thousand dollars by the first of April to meet our liabilities, and five thousand dollars for the Valencia street house of worship in New Orleans. Of this amount we ought to receive from Alabama \$1,000. This will leave your State far short of the expectations we were authorized to indulge in the early part of the season. Let every pastor help us now. We need your aid as we have never needed it before.

I. T. TICHENOR, Cor. Sec'y.

Atlanta, Ga.

Demopolis Church.

The receipt of the following amounts is hereby acknowledged.

Dr. Dancy,	\$ 5.00
J. M. Thomas,	1.00
R. C. Keeble,	10.00
Jon. Haralson,	5.00
W. P. Welch,	2.50
M. A. Keith,	2.50
A. C. Ward,	2.50
A. J. Goodwin,	2.00
A. J. Wilkerson,	2.00
I. R. Eskew,	1.00
S. P. Fowles,	1.00
J. H. Lide,	1.00
T. S. Bowen,	1.00
T. M. Johnson,	1.00
B. P. Watson,	1.00
R. P. Anderson,	1.00
L. Lamar,	1.00
H. C. Lea,	50
P. G. Furgerson,	50
J. P. Howard,	50

Besides the above cash contributions, quite a number of the Selma brethren have subscribed to our cause whose names will be given in due time. With a few more such contributions as the Marion and Selma churches have made your grateful servant will be ready to lift his hat and make his final bow. The house will be completed and the Baptist banner unfurled in Demopolis. Two hundred dollars are needed.

G. S. ANDERSON.

Newberne, Ala., Feb. 25.

The Presbyterian says: The results of the work of grace among the Tergus are without a parallel in the history of modern Christian missions. The conversions since the great awakening in 1877-78 have averaged more than 2,000 a year, the number of church members now being near 25,000, gathered into thirty-four churches. The work of educating and training this large number from the most degraded heathenism, so suddenly cast upon the care of the Baptist denomination, is being met with commendable zeal. A great deal has been done, but much more remains to be done.

For Dr. Winkler's Library.

Bro. West: Enter me as one of the 200 to purchase the Winkler library for the Seminary. I hope the brethren will take hold of this matter and push it through at once. It commends itself. Brethren and friends of dear Bro. Winkler and his family never will have a better opportunity of doing so great an amount of good with so little money.

W. G. ROBERTSON,
Carrollton, Ala., Feb. 24th.

Missouri Baptists are always glad to hear of the success of their young men who have gone into other States. Among her worthy sons may be mentioned, Rev. A. C. Davidson, pastor at Marion, Ala. It was no small undertaking to attempt to succeed the lamented Winkler, and yet we understand that Bro. Davidson is doing grandly at Marion, and that not only his people, but the people of the town generally, are enthusiastic in his praises. The prospects are that he will do a grand work in that important field. His parents are still living in this State. He graduated at Georgetown, Ky., and has had successful pastorates in Kentucky and Indiana, and his work in Alabama promises to be the most successful of all.—Central Baptist, St. Louis, Mo.

CORRECTION.—In my communication last week you make me say "the teachers" instead of "the Trustees are directing," &c. Again, you make me say "was the subject of much commendation," instead of "has been."

W. T. McALLISTER.

Marion, Ala.

Associational Minutes.

Rev. Lansing Burrows, Augusta Ga., Secretary of the Southern Baptist Convention, wishes copies of the minutes for 1884 of the following Alabama Associations. Will not the clerks mail them to him at once? Alabama, Arabacoochee, Big Bear Creek, Canaan, Harmony (West), Judson, Liberty (S. West), Macedonia, Montgomery, Mt. Carmel, Mud Creek, New River, Rock Mills, Sulphur Springs, Warrior River, Weogufka.

Alabama Laws.

As fast as we can find space to do so, we shall publish all the laws of general interest enacted by the General Assembly of Alabama. We shall also publish such decisions of the Supreme Court as affect or construe any general law of the State. Should Congress pass an act that would be of interest to the people of Alabama, we shall give it place in our columns. We do this to meet the wants of many of our subscribers who take no other paper besides the ALABAMA BAPTIST. Information is what we intend to give, such information as will be of service to our readers. We shall not, however, curtail the amount of space heretofore devoted to religious matter. We have adopted this new feature because many of our readers have expressed a desire that, as they can take only one paper, we should make ours as far as possible meet their secular as well as religious wants. We hope, therefore, that it will add to the interest of our columns. All should know the laws that govern them.

The following is the caption of the "Omnibus Prohibition Act" passed by the last Legislature.

To prevent the sale, giving away, delivering, or otherwise disposing of any spirituous, vinous or malt liquors, intoxicating bitters, or any other intoxicating drinks, at or within the localities in this State, hereinafter designated to wit: within three miles of Hopewell Baptist Church, in Cottondale beat, No. 15; within five miles of Bethany Baptist Church, in Hugh's beat, No. 19; within five miles of Sardis Baptist Church, in Smith's beat, No. 14, in Tuscaloosa county; within one and one-half miles of Mt. Pleasant Church and Academy, in Crenshaw county; within five miles of the Academy at Seale, in Russell county; within the limits of Fayetteville, Beat No. 10, in Talladega county; within two miles of Elam Church, in beat 12, in Tallapoosa county; within five miles of Antioch Church, in Talladega county; within four miles of Providence church, in precinct No. 9, St. Clair county; at or within four miles of Rhodes' Chapel, St. Clair county; at or within precinct No. 8, St. Clair county; within the limits of beat No. 9, known as Mountain Springs beat, Franklin county; within one mile of Tallapoosa Church at Jackson Gap, Tallapoosa county; within two miles of the Methodist church at Pettusville, Limestone county; within five miles of the Pit mouth of the Corona coal mine, in the town of Corona, Walker county; within three miles of Bethlehem church, Shady Grove church, Union chapel, Sharon church, Beaver Dam church, Forest chapel, in Madison county, within three miles of New Lebanon Presbyterian church, Talladega county; within three miles of the Baptist church, at or near Mumford, Talladega county; within three miles of the following churches in Lamar county: Nebo Methodist church, Lebanon Methodist church, New Hope Methodist church, Newman chapel Methodist church, Emmons Primitive Baptist church, Vernon Methodist church, and Bethel Christian church; within two miles of Chilton county; within precinct No. 7 in Chambers county; at any place within three miles of the Christian church in the town or village of Chilton, in Greene county; within beat

No. 7 of Shelby county; within three miles of the M. E. church in the village of Mt. Andrew, Barbour county; within three miles of Providence church, in township 15, range 8 west, Walker county; within beat number three (3) Shelby county; within four miles of the court house in the town of Ashville, St. Clair county; within five miles of the Coalburg Coal & Coke Company's mines in Jefferson county; within two and one-half miles of New Castle school house, township 13, range 5 east, in Etowah county; within three miles of Liberty church near Howelton, Etowah county; within three miles of Antioch church in beat No. 6, in Jefferson county; within five miles of Union church at Chunchula, Mobile county; within the limits of Fayette county; within the limits of York beat, Sumter county, within the limits of Cuba beat, Sumter county; within three miles of Salem camp ground, in Autauga county; within two and a half miles of Gum Spring Missionary Baptist church, in Lawrence county; within beat number six, Autauga county; within five miles of the M. E. Church South, at Hurliboro, Russell county; within three miles of Spring field Baptist church, Pike county; within three miles of Mt. Pleasant Baptist church, Pike county; within three and a half miles of Walnut Grove, Etowah county; within six miles of Bay Minette church; within five miles of Perdido church; in five miles of Shellbank Baptist church, Baldwin county; in three miles of Beulah church and in the limits of beat number nine, Chambers county; in beat 12 and in three miles of Bibb Branch Coal & Coke Company, and not including any incorporated town in Jefferson county; in six miles of Beulah church, Shelby county; in five miles of Bethany church, Elmore county; in beat five, Butler county; in four miles of Friendship church, in Elmore county, west of the Coosa river; in one mile of Bethesda church; and in three miles of Pleasant Grove and Elma churches, Barbour county; in two miles of Green's chapel, in Cleburne county.

The following Act repeals what is known as the "crop lien law"—except as to the counties therein named. AN ACT to repeal sections 3286, 3287, and 3288 of the code of 1876.

Be it enacted by the General Assembly of Alabama, That sections 3286, 3287 and 3288 of the code of 1876, be, and the same are hereby repealed. Provided that this act shall not go into effect until the first of January, 1886. Provided that this repeal shall not affect any right or remedy existing in any person under said sections of the code on the first day of January, 1886, provided the advances are due at that date. Provided further, That this act shall not apply to the counties of Franklin, Marion, Lamar, Fayette, Dale, Geneva, Pickens, Barbour, Shelby, Sumter, Covington, Lauderdale, Limestone, Calhoun, Cleburne, Colbert, Lawrence, Madison, Butler, Conecuh, Escambia, Monroe and Baldwin.

Approved February 17, 1885.

A flatterer spreads a net for a friend's feet, but a sinner lays a snare for him self.—[Wordsworth.]

Moderation is the silken string running through the pearl chain of all virtues.—[Bishop Hall.]

Mr. Spurgeon is said to have a collection of all the caricatures of himself which have ever appeared in the public prints. These cartoons will some time be brought out in book form, and will display in a very amusing way the characteristics of the great preacher. His secretaries also paste into large books everything pertaining to Mr. Spurgeon that appears in the periodical press.

Alabama News.

Eufaula has a mad cow. Camden needs a national bank. Tuscaloosa is on the eve of a boom. Tuscaloosa needs a Board of Trade. Eufaula has many postoffice applicants.

Greenville has had two fires recently. Tusculumbia is to have another paper soon.

The health of Tuscaloosa was never better.

A mad dog was killed near Talladega recently.

The mule trade in Eufaula has been quite good.

Temperance orators are in many portions of the State.

Birmingham is to have a new carriage and wagon factory.

The Exchange Hotel of Montgomery is to have an artesian well.

The cotton receipts of Tuscaloosa are ahead of those of last year.

The Alabama Press Association meets in Talladega on the 7th inst.

A crazy negro woman on the streets in Eufaula renders things unpleasant.

Mrs. Wm. Johnson, of Randolph county, was burned to death recently.

Julius Wiche, who was shot and stabbed in Mobile last week, has since died.

Mr. Isaac Noland, of Carrollton, was thrown by a mule and painfully injured.

Mrs. J. J. Gregg, of Shelby county, fell from her doorstep and was instantly killed.

A mad dog was killed at midway last week, after biting several other dogs and hogs.

Ollie Root, a young machinist of Birmingham, accidentally shot and killed himself last week.

One dog, five live hogs and three dead ones were taken out of an old well at LaFayette last week.

The grand jury of Montgomery county, for the February term, returned seventy-five indictments.

Camden will give \$50.00 towards a branch road connecting that town with the Selma and Gulf railroad.

The military companies of Montgomery are drilling regularly for the inter-State drill to be held in Mobile.

Owing to the severe weather, preparations throughout the State for planting crops have been greatly retarded.

Tom Neff, a tramp who was sent to the coal mines from Tuscaloosa county, has been pardoned by the Governor.

The spring poet of the Moulton Advertiser has picked up his pen and is now thinking and writing of love and flowers.

Geo. H. Craig, Republican, has been nominated and confirmed U. S. Attorney for the Northern and Middle Districts of Alabama.

A disastrous freight wreck occurred between Eufaula and Macon last Friday. Six cars were piled on one another. No one was injured.

Prof. R. A. Proctor, a renowned astronomer of England, and one of the most eminent scientists of the age, gave two lectures in Selma last week.

John West, colored, will be hanged in Montgomery on the 13th of March for the Murder of Claiborne Wilson, colored, near Mathews' Station, last year.

The News says that Morgan coun has a man who will not visit the Exposition until June, when he will have long days and get the worth of his money.

In a collision between two freight trains on the L. & N. R. R., near Falkville, a fireman was injured, the engines badly damaged, and several cars smashed up.

A little two year old daughter of Mr. J. E. and Mrs. F. E. Williams, of Crenshaw county, swallowed a buckshot, which passed down her windpipe, killing her instantly.

Wm. Nabors shot and instantly killed St. Berry in Montgomery last week.

